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# INDIANS

## AT WORK

A News Sheet for INDIANS and the INDIAN SERVICE

### VOLUME VII JANUARY 1940 NUMBER 5

For two days and nights - November 22 and 23 - I was privileged to meet with several hundred Indians at Tulsa. They represented most of the tribes of Oklahoma. It was the meeting of the Intertribal Indian Council (Ben Dwight, President).

Not anywhere in these years have I had a more challenging or stimulating experience.

Of questions raised at this meeting - certainly a hundred in number - hardly one was less than fundamental.

Though the past hung as a dim cloud over the meeting - as always in Indian gatherings, for the past is closer to Indians than to most white people, and its fatality is more evident - yet the attention was toward present and future things. Though criticism was voiced freely, never were gentleness and considerateness departed from. The people gathered there were aristocrats - and aristocrats they are, these tribes from the Eastern woodlands and the plains.

Of the many subjects brought up, one came from not fewer than twenty questioners. Why has the Indian Office not moved faster, and also more basically, in putting into effect Section 12 of the Indian Reorganization Act? That section reads:

"The Secretary of the Interior is directed to establish standards of health, age, character, experience, knowledge, and ability for Indians who may be appointed,



without regard to civil service laws, to the various positions maintained, now or hereafter, by the Indian Office. in the administration of functions or services affecting any Indian tribe. Such qualified Indians shall hereafter have the preference to appointment to vacancies in any such positions."

The Indian Office spokesmen did not try to evade a full answer. Section 12 of the Reorganization Act contemplates the establishment, within the Interior Department, of a competitive civil service for Indians alone. The best Indian, thus identified and rated and recorded, shall then be placed in whatever vacancy, at whatever level, if he is found to be as good as the best white man eligible through the general Civil Service. The full intent of the Act has not yet been accomplished. True, through Schedules A and B of the Civil Service, and through straight appointment to the emergency positions, thousands of Indians have been employed, at all ranks from superintendencies down. And true, under a recent Executive Order all Indians are moved into Schedule A, which requires not even a non-competitive examination.

But this is not the whole, nor even the most, of what Section 12 of the Reorganization Act intends. Standards shall be formulated (the Act states) which, if Indians meet them, shall lead the Indians ultimately into every position in Indian Service. That means what it says: objective standards, appropriate to the special kinds of strength that are Indian, and then a searching for those Indians who meet the standards, and a listing of these Indians; and the listing, to be just or significant, has to be competitive.

I myself gave the above statement to the meeting, and then I explained that the result sought by the Act is quite unattainable unless money be supplied by Congress to hire the personnel to establish and operate this Indian civil service system. I added that aside from the fact that we of the present administration had sponsored this feature of the Act, we saw in its effectuation a truly unexampled opportunity for experimentation and for pioneering in the science and art of personnel - the central art of government. I said: We have only just commenced to tap the sources of Indian genius.

There the discussion of this particular, and very fundamental, subject ended for the time being. We hope that Congress will not wait too long to implement Section 12 of the Reorganization Act.

What will Indian tribes do, when they securely know that the power and responsibility in the matter of their tribal funds rests with themselves?

One answer has just now been given by the Shoshone Tribe of Wyoming, which at a general council on November 28, after many previous discussions, voted 308 to 9 to spend \$500,000 on land purchases and to lend another \$500,000 to the neighboring Arapahoe Tribe for land purchases.

Another case, affecting not one but several tribes, repays attention. The New Mexico Pueblos are owners of funds paid as compensation for lost lands, totaling about \$1,380,000. By the Pueblo Welfare Act of May 31, 1933, and acts amendatory thereto, these funds may be spent solely upon the initiative of the Pueblos themselves, with the concurrence of the Commissioner of Indian Affairs. I venture the statement that no thrifty board of trustees administering a trust fund could be thriftier or wiser than the Pueblos have been in their expenditures of their compensation moneys. Every dollar has gone for community benefits, including, but not limited to, purchases of land for the benefit of all the members of the several tribes. The latest incident may be told here.

The Pueblos are within the drought area of the current year. They are largely meeting their own drought relief need, and thus leaving the insufficient gratuity money available for other drought-stricken tribes. Compensation funds and other tribal funds, and still other community moneys (all controlled by the several Pueblos) have been spent to buy canning equipment. Perishable foods, bought at the lowest points of the market, have been canned in the amount of some 120 tons. The aged and the orphans are cared for by gifts from this food-pool. The able-bodied hungry members buy from the pool at cost - a very low cost - and they repay their debt, thus replenishing the community funds. The whole operation has been conducted under the elected governors of the Pueblos, with capable but always inconspicuous help from the Agency.

These cases provide hints of what Indian tribes will do with their funds once these funds are made secure from Congressional or administrative diversion.

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A glance at a recent study of the social evolution of Plains Indian tribes brings vivid realization of the dynamic and changing status of Indian tribes - not only now but in the past. It is usual to think of Indian civilizations as being crystallized set-ups, completed and arrested at some ancient date. Charles F.



Lummis, for example, spoke of the present-day tribes as "living archaeology."

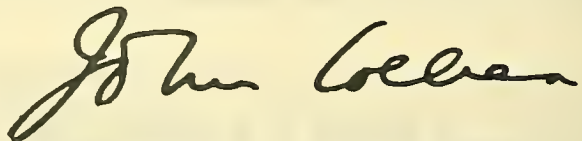
The Plains Indian study brings together all existing data and supplements it with many new findings. And the total effect is this: the Plains tribes moved, not so many hundred years ago, from the woodland areas to the prairies and plains. Buffalo entered their economy, and changes began to register, through all of their institutional life, even before the coming of the horse. Then entered the horse, and the changes became accelerated and multiplied, so that even a hundred years ago it would not have been easy to identify the institutional elements remaining from the woodlands period.

The changes were not superficial but profound. They were really in the nature of nation-building, and they included institutional arrangements for molding the consciousness of the Plains Indian and for integrating the individual and his small group into larger quasi-national entities. Characteristically of the Indian, it was a religious ceremony which performed the supreme integrating service. This ceremony was the Sun Dance.

Instantly one remembers that for many years the government suppressed the Sun Dance. It was even treated as a penal offense. Yet, though a thing built of intangibles, this ceremony was an instrument for the making of societies and even for the making of men.

Not only the buffalo was destroyed by the white man. The motivating, sustaining and integrating institutions of the Plains tribes were crushed, mutilated or driven into hiding. Then the land allotment system was forced on the tribes and it acted as a confusing, paralyzing drug.

But the long history shows a great resourcefulness in social adaptation - a resiliency and youthfulness in the Plains societies. If programs and conditions of reasonable stability can be insured, these tribes will make their efficient adjustment once more, and permanently.

A handwritten signature in dark ink, reading "John Collier". The signature is fluid and cursive, with the first name "John" being more prominent and the last name "Collier" following in a similar style.

Commissioner of Indian Affairs

Executive Department  
State of California

P R O C L A M A T I O N

The American people and their government owe a great debt to the North American Indian. Yet we find that there is altogether too little interest in his activities, his problems, and insufficient recognition of his contribution to life and culture on the North American Continent.

In order that a day may be set aside each year for recognition of the rightful place in our society which belongs to the Indian, both by virtue of history and accomplishment, all Indian clubs, groups and associations in the State of California have joined together and have requested that October first be set aside as Indian Day.

I am therefore pleased to declare October first to be Indian Day in the State of California, and call upon citizens throughout the State of California to give thought and consideration to the past, present and future of the American Indian, and to hold appropriate ceremonies in observance thereof.

IN WITNESS WHEREOF I have hereunto  
set my hand and caused the Great  
Seal of the State of California to  
be affixed this twenty-fifth day of  
September, A.D., 1939.

  
*Culbert G. Olson*  
GOVERNOR OF CALIFORNIA

ATTEST:

*Thomas H. Clordan*  
SECRETARY OF STATE

By *Chris J. Magatz*  
Deputy



Unloading the fish from the trucks into streams which will carry them away from the turbulent waters around Grand Coulee Dam.

THOUSANDS OF COLUMBIA RIVER SALMON  
ARE BEING TRANSPLANTED TO PROTECT  
AND DEVELOP VITAL INDUSTRY

Thousands of Columbia River salmon traveled overland for miles in specially-constructed air-conditioned taxis this fall to insure successful completion of the largest fish-transplanting task ever undertaken in the United States, Secretary of the Interior Harold L. Ickes was advised by Acting Commissioner Charles E. Jackson, of the Bureau of Fisheries. The aquatic "hitchhikers" were furnished transportation when research revealed that massive Grand Coulee Dam in Washington State prevented them from moving in seasonal runs to old spawning grounds and necessitated their removal to new homes.

Four years hence, when the progeny of this year's run mature and again seek the spawning grounds, it is expected that the fish will be guided by instinct to the tributaries to which their parents were transplanted.

Economic importance of the work is indicated by studies showing that the value of the runs in the Coulee area totals between \$250,000 and \$300,000 annually, with thousands of fishermen, workers, investors and traders wholly or partially dependent upon the fisheries industry.

Transplanting May Reveal New Facts

Not only will the detailed records of the experiment afford much valuable information concerning the problem of transplanting salmon runs to tributaries other than those to which the fish are native, but also reveal many hitherto undiscovered facts relating to the biology of salmon and steelhead trout.

Meantime, with approximately 50,000 fish moved - some of them a distance of more than 150 miles - the Bureau of Fisheries operations in the Columbia River region this year constitutes an unusual feature of activities under the national conservation program.

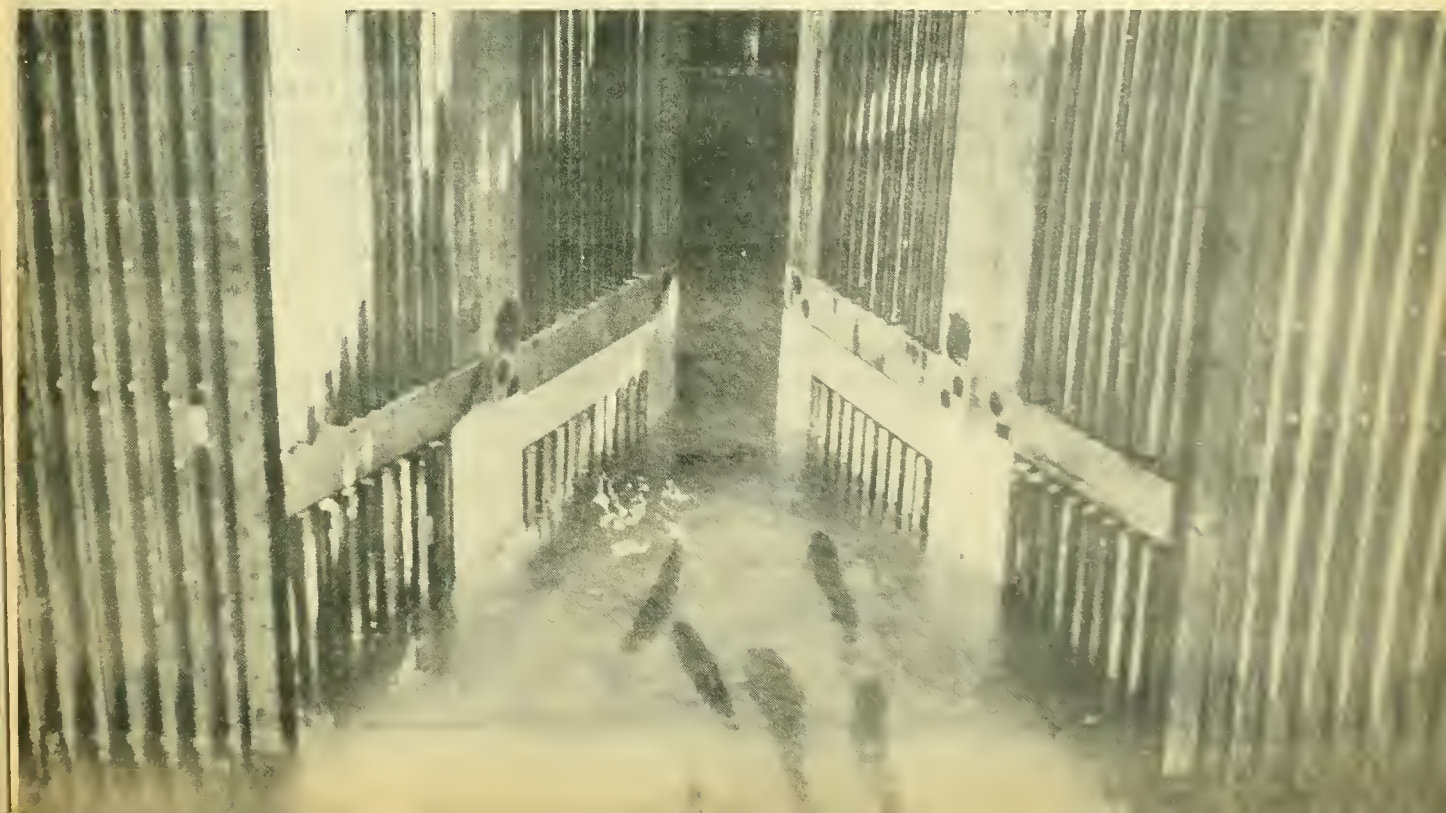


### Grand Coulee Dam Too High For Migrants

Foundation of the work was laid in research which developed that it would be impossible to pass the runs of fish beyond the completed dam through fishways such as have been successfully employed at the dam at Bonneville. The great height of Grand Coulee and the turbulence of the water expected below it made it appear impossible to get the adult upstream migrants over the dam or the young downstream migrants back without heavy mortality. Rapid progress in Coulee Dam construction, however, brought about emergency conditions during the season of the 1939 run which the hatcheries were not equipped to meet, with the result that the unprecedentedly large fish-transplanting program was brought into play.

Selection of waters where the fish would spawn naturally, rather than by the artificial hatchery method, was first undertaken, and arrangements made for placing the fish in the Wenatchee and Entiat Rivers, Nason Creek, and Wenatchee and Osoyoos Lake. Weirs were constructed in the new quarters, to prevent the fish wandering back into the Columbia River, and exhaustive studies made of the food facilities and the temperature and chemical characteristics of the water.

Fish ready to do their part in promoting success of the big transplanting operation. Columbia River salmon and steelhead trout entering the elevator for a free ride in specially-constructed trucks to new spawning grounds away from the Grand Coulee Dam.



### Water In Fish Trucks Kept At Stream Temperature

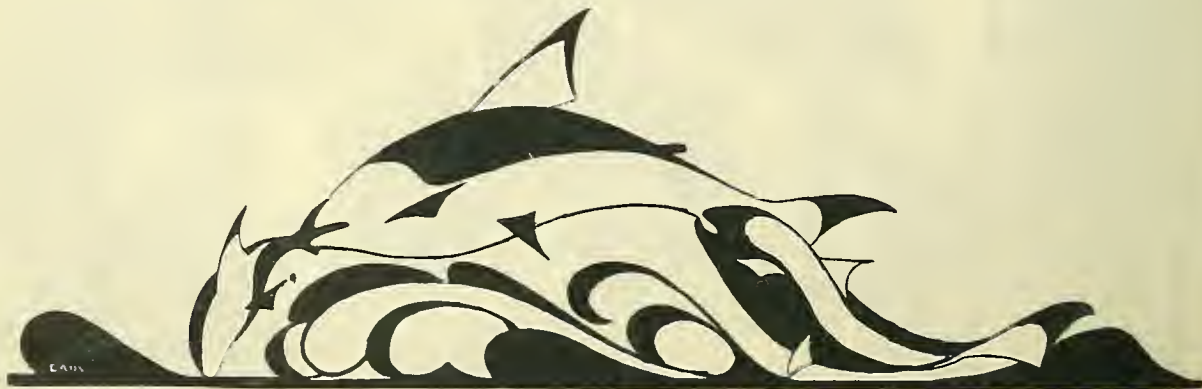
During the season, 8 specially-built fish trucks were used in the transportation of the fish to the streams below Coulee Dam from the traps at Rock Island Dam. With the fish compartment of each truck holding 1,000 gallons of water, ice storage cooling systems kept the temperature of the water in which the fish were hauled to nearly that of the stream in which they were planted, while pumps kept air and water in circulation.

Trapping the fish at Rock Island Dam, approximately 14 miles down the Columbia River from Wenatchee, involved the use of ingenious methods. In each of 3 fish ladders in the dam, special compartments were set up by the Bureau of Reclamation, comprising a collecting pool, brail and an elevator. As the fish ascended the ladder, they were led into the collecting pool, where the lake-inhabiting species were separated from the river salmon by different sized pickets.

Larger than the bluebacks, the chinooks were held back until the smaller fish had passed into the brail, and thence to the elevator. The brail, incidentally, is a grillwork device which tilts forward and eases the fish toward the elevator for their ride to the waiting truck. When the fish entered the elevator bucket, they were enumerated by species and hoisted to the truck platform where the fish plus 500 gallons of water were discharged into the fish compartment of the truck containing an equal volume of water.

### Mortality Low

Not even the Dionne quintuplets were surrounded with more watchful care than the Columbia River fish in their moves to new homes, it is indicated in the reports. With complete and careful observations made of the entire transplanting procedure, including the spawning of the fish after liberation, men patrolled each stream constantly and covered the lakes by boats to watch the progress of the mass migration. As a result, mortality of the fish before spawning probably will be less than 5 per cent.







"Coronado and Indian"

By Ben Quintana

PRIZE-WINNING POSTER FOR CORONADO CUARTO CENTENNIAL

Ben Quintana, age 15, won first prize over eighty contestants, seven of whom were Indians, in the High School Art Contest for New Mexico students. An Indian from Cochiti Pueblo, Ben is in the tenth grade at the Santa Fe Indian School at Santa Fe, New Mexico.

The poster competition was one of a series of contests, sponsored by the Coronado Cuarto Centennial, to stimulate students of all ages and grades in the study of the history, literature and art of New Mexico. Judges were: Ralph Douglass, Chairman of the Art Department of the University of New Mexico, Willard Andrews, New Mexico commercial artist, and Vernon Hunter, State Director of the Federal Art Project.

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Woodrow Crumbo, Potawatomi, adds the final touches to his mural, WILD HORSES. The mural which is in oil, has created wide comment on the interesting coloring and action. This is one of six panels which Crumbo is decorating in the recreation room of the new Department of the Interior Building in Washington, D. C.



"AMERICA'S HANDLING OF ITS INDIGENOUS INDIAN MINORITY"

An Address by John Collier

(This speech, sponsored by the Washington Evening Star and The National Broadcasting Company, was broadcast over the Blue Network on December 4.)

What sort of treatment dominant groups give to subject groups - how governments treat minorities - and how big countries treat little countries: This is a subject that comes down the centuries, and never was it a more burning subject than in this year 1939 - even in this month, December 1939.

So the question: How has our own country treated its oldest and most persisting minority, the Indians; how has it treated them, and how is it treating them now? This is an important question. I believe that nearly all Americans realize the importance of this question. Many millions of our citizens feel an interest, curious and sympathetic and sometimes enthusiastic, in our Indian minority.

What I shall describe will be a bad beginning which lasted a long time, which broke Indian hearts for generation after generation, which inflicted destructions that no future time can wholly repair. Then I shall describe how the long-lasting bad record was changed to something good; how, although the change came so late, it did not come too late; how when the change came, it still found hundreds of Indian tribes ready to respond to the opportunity which at last had been given them. I shall describe how the good change has developed across three Presidencies, so that it is not an achievement or program of a single political party. But I shall describe, too, the decisive and immense good change which has come under President Franklin D. Roosevelt and Secretary of the Interior, Harold L. Ickes.

A Minority Witness Testifies

I take you right into the middle of the bad phase of our treatment of the Indian minority. As I read the words which follow, you will wonder about the date of the episode described. You will think: Surely it was long ago, far, far back in time. Surely it was in another country than ours. But no, it was in our country, and the victims were Indian wards of our Government. Indians had gathered for a peaceful purpose - indeed, for a religious purpose, and then there descended upon this gathering the Army of the United States.

"The men were separated from the women. They were surrounded by the soldiers. Then came next the village, and that was entirely surrounded by the soldiers also. The firing began. The people who were standing immediately around the young man who fired the first shot were killed right together. Then they turned their guns upon the women who were standing there under a flag of truce. Of course, as soon as they were fired upon they fled, the men fleeing in one direction and the women running in two different directions. So that there were three general directions in which they took flight.

"The women and children, of course, were strewn all along the circular village until they were dispatched. Right near the flag of truce a mother was shot down with her infant; the child not knowing that its mother was dead, was still nursing, and that was especially a very sad sight. The women, as they were fleeing with their babes on their backs, were killed together, shot right through, and the women who were very heavy with child were also killed. All fled in these three directions, and after most all of them had been killed, a cry was made that all those who were not killed or wounded should come forth and they would be safe. Little boys who were not wounded came out of their places of refuge, and as soon as they came in sight a number of soldiers surrounded them and butchered them there."

When did this incident take place, and where? At Wounded Knee, in South Dakota, in the year 1890. The victims were Sioux Indians.

Going backward in time from 1890, we find that with exceptions, but in the main, and as a governing rule, Indians were treated by white men, and by our Government, as creatures having not the human rights of men nor the economic value of domestic animals. In the year 1870, a Commissioner of Indian Affairs - and he was a man of ability and integrity, and of standing as a scientist - used the following words in a formal report to Congress:

"When treating with savage men (Indians) as with savage beasts, no question of national honor can arise. Whether to fight, to run away, or to employ a ruse, is solely a question of expediency."

#### 10,000 Years After Occupation

We found the Indians living in full occupancy of the whole territory that was to become the United States. The many hundreds of Indian nations were maintaining a degree of peace such as Europe has not consecutively known from the beginning of its



history to its present agonized moment. These Indian nations were democratically organized, nor were the little Indian nations oppressed by the big ones. They had occupied the land for ten thousand years, and they had preserved the forests uncut and unburned, the prairies and the western plateaus rich with grass and uneroded, the waters unpolluted, the wild life undestroyed. No peoples have loved this mother earth of ours as the Indians loved it and love it still.

We made treaties with the Indian nations. They were in every way solemn treaties, negotiated with formality and ceremony and ratified by the Senate.

And then we broke the treaties we had made. Again and again, down through a hundred years, and to the number of many hundreds of ruthless violations, we broke our treaties. We uprooted the tribes and uprooted them once more, hurling the uprooted tribes back upon the tribes not yet uprooted.

As a result, Indian warfare smoldered or blazed along all our western frontier. The Indians fought with a courage and military skill recognized as supreme, and it cost our Government a million dollars for every Indian slain in battle. But we subdued them in the end, and then we proceeded to force upon the tribes a landholding system called allotment. That system insured the transfer to white men of most of what remained of the Indian-owned land. The allotment system was made universal by an act of Congress in 1887, three years before the Wounded Knee Massacre.

### "Liquidating" Indian Minority

Now we can move swiftly to the present. In 1887 the Indians owned 139,000,000 acres, much of it good land. In 1933 they owned only 52,000,000 acres, most of it bad land. The allotment system, by its cold, silent working, had carried forward, under a form of faithless law, the destroying work of the treaty-breaking system of the earlier years.

Indian population had fallen from some 900,000 at the beginning of white contact, to about 270,000 by 1900. Indian poverty had become extreme. Tribal organization had been suppressed and no substitute organization had been made possible. Indian family life had been assaulted through the practice of forcibly removing the children to distant boarding schools. The Indians, or the Indians as a responsibility of our Government, it used to be said - it was officially said as late as 1917 - were being "liquidated." They were a minority doomed to die.

Now, quickly to show the changes from bad to good.

### Indians Become Fastest Growing Population In United States

Commencing in 1924, under Secretary of the Interior, Hubert Work, a strongly organized health service for Indians was built up. Each year has seen its improvement and enlargement. About 1928, the Indian vital tide was turned - the Indian birth rate leaped ahead of the death rate. Today the Indians are increasing more rapidly than any other population of the United States. Take note of this fact. The Indians are our fastest growing population, and the full-blooded tribes are increasing fastest of all.

Likewise, under Secretary Work, in 1927, the first complete and searching investigation of Indian policies and of the failures and successes of the Government's Indian Service was instituted. Known as the Meriam Survey, this investigation has influenced all Indian administration through the years since 1928.

Commencing in 1929, under Secretary of the Interior, Ray Lyman Wilbur, the system of schooling for Indians was humanized and modernized, and real social service work for Indians was established, and important betterments in the personnel of the Indian Service were achieved.

### Principal Barriers To Indian Hope

There remained certain fundamental imperfections. Until they could be remedied, the Indian still would remain an oppressed and, racially speaking, a doomed minority.

(1) The destructive land allotment system was still in force at the beginning of 1933; (2) Indians were free to take part in the management of their own affairs, if at all, only through the undependable good nature of an Indian Bureau clothed by law with practically absolute power; (3) Tens of thousands of Indians had become totally landless, and yet were struggling to live the life of the land; (4) The Indian range lands of the West, the Plains Area and the great Southwest were eroding - were washing away and blowing away - at terrifying speed; (5) The Indian arts and crafts, long scorned and even forbidden by white domination, were now being swamped by machine-made imitation Indian goods; (6) The Indians had been supplied with no modern system of agricultural credit. Credit is indispensable for successful rural enterprise.

Such were the principal barriers to Indian hope, as of the year 1932.



### A Magna Charta For Indians

Then came the present administration. President Roosevelt, in urging the enactment of the Indian Reorganization Act of 1934, wrote to Congress:

"Certainly the continuance of autocratic rule, by a Federal department, over the lives of more than 200,000 citizens of this Nation is incompatible with American ideals of liberty. It also is destructive of the character and self-respect of a great race."

The Reorganization Act became law. Two hundred and twenty-two tribes in the United States, and all the Indians and Esquimaux of Alaska, are now building their lives within the safeguards and the disciplines of that Act, which is the new Magna Charta of Indian life and the new compact by the Government with the tribes. May this new, this sincerely intended compact never be broken by our Government! It will not be broken by the tribes...

(There followed a summary of policies under the Reorganization Act already familiar to readers of "Indians At Work.")

As a result of the new policies, Indian life in these recent years has become a rich and intense drama. The striving of the will of individuals and of tribes is the moving force in this drama. Indians have turned from anticipated death to anticipated life, from fatalism to action, from inferiority to healthful pride. Most important of all, they have turned from believing and accepting that the Government had the first and last word, to believing and asserting that they, the Indians, have had the first and last word. Thousands of Indians now are consciously aware that prosperity and greatness can come to them, but only through the things they themselves may do.

With the facilities and stimulus provided under the Indian Reorganization Act of 1934 and supplementary legislation for Oklahoma and Alaska, Indians and Eskimos are developing surprising capacities as business men...(Examples of successful business enterprises followed.)

### Task Is Only Begun

Is the Indian task finished? Are all the problems of the Indian solved? Very far from it. We have only commenced, for example, that restoration of land to Indian use, upon which Indian self-support depends. The volume of agricultural credit accessible to Indians is, as yet, severely insufficient. Though we have battled ceaselessly and will battle on, we yet have made no decisive

advance in the settlement of the just and long-overdue tribal claims resting on treaty violations.

No, the task is not finished. It is only well begun. But one part of the task is finished, and it marks and makes an epoch. The repressions which crushed the Indian spirit have been lifted away. From out of an ancient and dark prison house the living Indian has burst into the light, into the living sunlight and the future. All of his age-tempered powers and his age-tried discipline are still there. He knows that the future is his; and that the century of dishonor, for him, is ended.

But he needs our continuing help, and our nation's debt to him is not yet paid.

The thing we have started to do, and with your help, you citizens of our country, will continue to do, is to aid the Indian work out his own destiny. We have helped him to retain and to rebuild the richness of his own national life, and in doing this we think we have enriched the national life, the national heritage and the national honor of 130,000,000 Americans. This is the way the democracy of the United States is solving the minority problem of its first Americans.

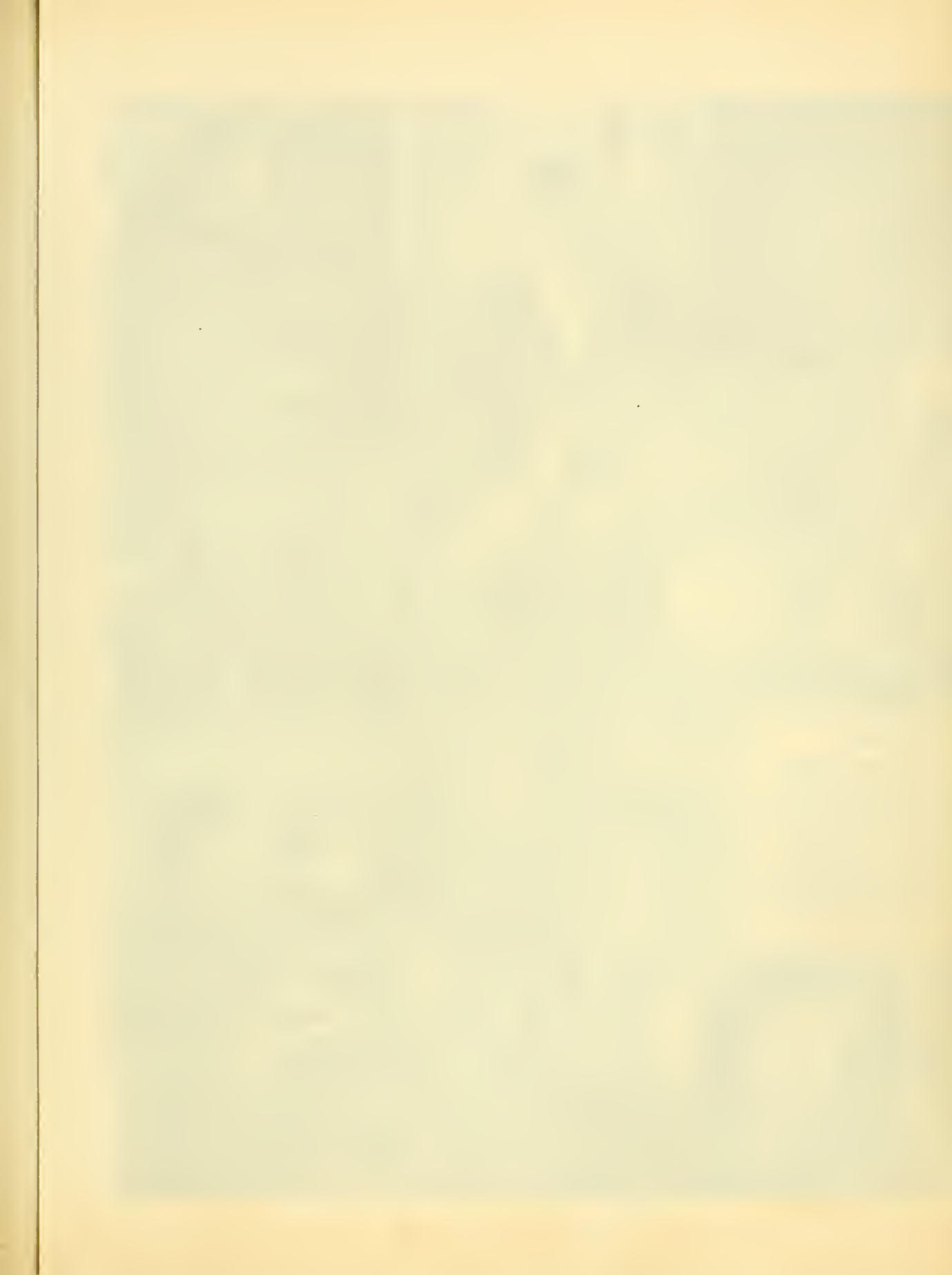
### Beyond Our National Borders

Let me carry your thought beyond our own national borders. Our Indians are a tiny, though now a growing minority. But south of the Rio Grande, the Indians number not hundreds of thousands, but millions. Pure-blooded Indians are the major population in Mexico, in Guatemala, Honduras, Peru, Ecuador. There are thirty million Indians - one growing race, and one of the world's great races. And that race is marching toward power. It may be that the most dependable guarantee of the survival and triumph of real democracy in our hemisphere, south of the Rio Grande, is this advance toward power of the Indians, who from most ancient times, and now, are believers in, and practicers of local democracy.

What we are doing - what with your help we shall do - to meet our own Indian minority problem has a deep significance to these 30,000,000 other Indians, and to all the countries where they are located. Here we enter within the battleground and effort-ground of our Western Hemisphere destiny. It is upon this scale of two continents, and of a democracy defended and increased through at least one-half of our globe, that world-history will view our own record with our Indian minority.

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#### INDIAN EMPLOYEES IN THE WASHINGTON OFFICE

Of the approximately 4,500 Indians employed in permanent positions in the Indian Service, 110 are in the Washington Office. A few of these are shown in the accompanying photographs. *Left to right:* Clio Caudell, Choctaw from Oklahoma, at work in the Organization Division; Service Boss, Minnesota Chippewa; Mrs. Palmer Byrd, a Seneca of New York; and Nell Courtney, Oklahoma Kiowa; Amelia Skye, Sioux from North Dakota, secretary to the Assistant Commissioner of Indian Affairs; Barbara Barden, Chippewa of Wisconsin; Nanjette Walker, Chippewa of Wisconsin; Rosie White, Menominee of Wisconsin; and Marie Mobley, Chickasaw of Oklahoma; Sam Attabrich, Comanche from Oklahoma, who draws the numerous maps of Indian lands necessary to the work of the Indian Office; Libby Botone, Oklahoma Kiowa, is watching him; Commissioner John Collier dictating a letter to Mae Angel, a Navajo from New Mexico; John B. McClelland, Sac and Fox; Edna Hooper, Cherokee; Libby Botone, Kiowa, all from Oklahoma; Helen Kemp, Oklahoma Chickasaw; Lorette Lindeberger, Mohawk from New York; Ruby Haggerty, Seneca of New York; and Mae Angel, Navajo, at work in the Personnel Division.







RUMORS OF AN AMERICAN INDIAN MARRIAGE MARKET

ALMOST DISRUPTED INTERNATIONAL RELATIONS IN 1900

In these days of frequent international crises, there has come from the Archives the echo of a crisis of another generation, a crisis which threatened the peace and security of Indian femininity and which taxed the diplomatic skills of two government departments.

The story, recently unearthed from the files of 1900, gives the details of a marriage market rumor that was laid low only by the combined efforts of the Secretary of the Interior and the United States Consul-General in Paris. But not before it had caused a good deal of misapprehension on both sides of the Atlantic.

The story begins with the following statement in the Paris papers of 1900:

"5,000 GIRLS TO MARRY AND 50,000 FRANC DOWRY!"

WHO SPEAKS FOR THEM?

"This is no joke, as might be supposed. The United States Government, having decided to admit to citizenship the Indians of the Five Great Tribes, Cherokees, Creeks, Seminoles, Choctaws and Chickasaws has recently advertised that it will give a dowry of \$10,000 to any young Indian girl of the above-mentioned tribes who shall marry a white man before the first of January.

"In addition to this, after the partition of the Indian Territory, each new household will receive 120 acres of land if the wife is a Cherokee, 160 if a Creek, and 500 if she belongs to the Seminole, Choctaw or Chickasaw Tribe.

"It is scarcely necessary to state that this official proposition has met with a fabulous success. In a fortnight over 800 marriages were contracted under these conditions. The Indian girls are moreover in general very good looking and often very intelligent; some are even well educated. And there still remain over 5,000 to marry."

This extraordinary notice resulted in a flood of letters from prospective suitors and was in danger of precipitating mass

migrations to the United States. It was useless for United States officials in the European countries to deny such propositions. For his Excellency, Monsieur le President, in the "Maison Blanche", was the guardian of these Indians and knew the importance of a tempting dowry to attract suitable husbands for his wards, and by selective breeding to accelerate assimilation.

Applicants ranged from 18 to 25 years of age. They specified the age, height, weight and tribal affiliations of their future Indian brides. Nowhere in Europe could they hope for a more advantageous union.

#### Modest Suitors Apply

"On my part, I will say that I am not ill-favored," one modest writer remarks. Another states that his experience with the natives in the French-African colonies should be invaluable in the new environment. A third has been brought up in the country, is very well acquainted with farming and horse raising and has practised them with success for many years.

"I should wish a young Seminole, 16 or 17 years of age, 1:65 to 1:75 metres in height, of fine figure, neither stout nor thin. As a merchant, I should wish to remain in Europe and to have my Seminole wife meet me here, with the express provision that I should receive in advance the \$10,000. Before leaving she must also select 500 acres of land in case I should, at a future day, wish to settle in the United States. If she is really pretty I might become an American subject.

"This looks like a purely commercial transaction. I do not deny it. Nevertheless the young Seminole that may fall to me will not have much to complain of. I hope Your Excellency will understand me and that I shall receive a favorable reply."

Three young men from "honest families" in Croix, France, 20, 22, and 24 years of age will depart immediately if their offer is accepted. From Rouen, a young man promises that, if the reply is favorable, he will engage to marry an Indian within 48 hours after his arrival.

#### Denials Useless As Applications Pour In

The White House respectfully referred the applications to E. A. Hitchcock, the Secretary of the Interior.

"The statement in said clipping is entirely untrue and misleading," Mr. Hitchcock replied. "You are informed that the



United States Government has made no such offer; that the lands in the Indian Territory will be allotted to members thereof under the provisions of the Act of Congress approved June 28, 1898 (39 Stat.495) and the Act of July 1, 1898 (item 567). You are also informed that the Commission to the Five Civilized Tribes will make correct rolls of the members of said tribes under section 21 of said Act, which contains the following provision: 'No persons shall be enrolled who has not heretofore removed to and in good faith settled in the nation in which he claims citizenship!'"

Further letters came in. Mr. Hitchcock drafted a statement and transmitted it to John Hay, then Secretary of State. The State Department forwarded it to the Consul-General of the United States in Paris, and the Paris newspapers carried a denial the following day:

"The Report in question is untrue and entirely misleading, and I beg that you will give publicity to this letter, that it may be known that the paragraph on the subject which has appeared in several French journals is false, and that the American Government has never had the intention of giving a dowry to the young Indian girls mentioned, or to any others. (Feb. 27, 1901)."

#### Chickasaw Marriage Licenses Raised To \$1,000

The only basis for the marriage rumor, which was turned around so ludicrously by the Parisian press, may have been the fact that a Commission was appointed in 1893 to negotiate with the Five Civilized Tribes for the allotment of their lands. Free land and the possibility of participating in the division of tribal funds was an inducement for a white man to marry an Indian woman. According to the laws of the Choctaw and Chickasaw Nations, the husband became an intermarried citizen of that nation, provided he was married in accordance with their laws. So many intermarriages resulted that the tribes set a marriage license fee, the Chickasaws finding it necessary to raise theirs from \$50 to \$1,000 in 1899.

By E.C.M.

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## FENCE RAILS TURN OUT TO BE PRICELESS TREASURE

### The Owner

To the man who owned them in Sitka, Alaska, several painted boards in his loft answered his need for fence rails. Already he had sawed two or three of them in half and was preparing to cut another when a stranger walked into his yard and offered to buy them. Happy to be able to get money for old fence rail material, the owner sold the boards unhesitatingly. Little did he realize that the boards would be prepared for the entertainment and education of hundreds of persons who daily visited the Indian exhibit of the Federal Government at the Golden Gate International Exposition.

### The Buyer

To the man who bought them, the century-old painted boards represented a priceless treasure. Hand-hewn, they had been cut from red cedar trees, and the design on them was painted in natural colors - red and black obtained from local minerals, ochre and coal. He, an old trader in Indian art and craft, told the story to his friend, a naval officer visiting Alaska, who told his friend, Frederic H. Douglas, curator of the Indian Department of the Denver Art Museum. Following a hastily arranged conference in San Francisco, Douglas directed the trader to buy the boards for his museum. Returning to Alaska, the trader reached Sitka on the day the owner of the boards was sawing them into fence rails.

Meanwhile, the Interior Department had accepted the invitation of the United States Golden Gate International Exposition Commission to sponsor an Indian exhibit at the Exposition. Douglas was retained for the duration of the Exposition as educational director of exhibits. He instructed the trader to ship the old boards directly to Treasure Island. Assembled on arrival, they formed a unique Indian mural, eleven by fourteen feet.

### Ancient Mythological Design

Sometime prior to the coming of the Russians to Sitka, the boards formed a partition in the interior of the home of a wealthy chieftain of the raven group of the Huna Tribe of Tlinkit Indians. To make the wall attractive, the chief either had painted it himself or had had it painted. Its red and black design tells the story of the raven and its bodyguard, the crow, a mythological tale woven around the animal folklore of Alaskan Indians.

THIRTY-EIGHT TONS OF WILD FRUIT CANNED BY INDIAN WOMEN

AT TURTLE MOUNTAIN, NORTH DAKOTA

In order to supplement their meager income, Indians of the Turtle Mountain Reservation last summer took full advantage of the natural resources with which Nature had endowed them, and canned more than thirty-eight tons of wild fruit and berries.

Until last year the abundance of juneberries, cranberries, chokeberries, pincherries and plums that grow wild on the reservation had largely wasted, due to the lack of market and canning facilities. Peddling the fruit from door to door in neighboring towns brought only discouraging results to the Indians, and very often they traded their berries for cast-off clothing and food.

Located in North Dakota near the Canadian border, in a region where the growing season does not exceed 90 days, the wild fruit canning project, undertaken at Turtle Mountain for the first time in 1939, was set up as a Rehabilitation-Education cooperative project. The work was under the direct supervision of the school and was carried on in the school kitchen and dining room.

A total of 11,182 gallons, or more than 38 tons of berries were brought into the kitchen, over 500 Indian families par-



Canning 11 tons, 187 pounds of jelly. 26 burners were in operation daily. After the first few days it became necessary to run two eight-hour shifts or sixteen hours daily.



ticipating in picking and selling this amount. They were paid with money and sugar. 10,300 pounds of sugar were given in exchange for raw fruit, thus enabling the Indians to preserve a great deal more fruit in their homes than they have ever been able to do in the past.

The project continued 7 days a week for a period of 8 weeks. During this time the actual canning and jelly making was divided so that employment was given to 250 different women. Each woman was required to obtain a health certificate from the Agency physician before being employed on the canning project. Pay was at the rate of \$1.50 for an eight-hour day, part cash and part toll. 4,625 jars of fruit and merchandise with a value of \$325 were taken to the homes. This merchandise consisted of sheets, bedspreads, quilts, towels and garments, which had been made in the sewing unit of this same rehabilitation self-help plan.

A total of 21,171 jars of 10-ounce to 64-ounce capacity were filled with jelly, the total net weight being 11 tons, 187 pounds of jelly. In addition, 2,809 jars of stewed juneberries, 200 gallons of butter from the fruit pulp, and 50 gallons of chokeberry syrup were put up and sold to the school for noon lunches.

Of the 250 women who worked, few were tardy even on the early morning shift. The workers were happy and agreeable one with another and apparently enjoyed the experience. One old lady came in breathlessly at 5:45 a.m., after walking four miles to work eight hours for \$1.50 worth of merchandise, saying her clock had stopped and she was afraid she would be late for work. Another lady left her



Cranberries and Plums

infant at home and her husband brought the baby in at feeding intervals. The mother would drop out long enough to nurse the baby and then get back on the job.

The making of jelly for a commercial market was a new experience for all the workers and close supervision was required. Some of the women even lacked the experience of having made jelly in their own homes. Many of the women expressed their appreciation for the work, not only because of what they had learned about canning and jelly making, but also for the opportunity of earning. Courses are being planned for the women in all phases of canning and jelly making before the next canning season approaches.

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### INDIAN POPULATION

An Indian Office news release telling about the Annual Report for the fiscal year 1939 contained two paragraphs in juxtaposition which produced an unanticipated effect in conclusions reached by the press and widely circulated.

One paragraph stated that the recorded population of Indians had jumped 9,381 in the last fiscal year.

The other paragraph stated that measured by excess of births over deaths, Indians were increasing faster than any other population group in the country.

The press quite naturally tied the two true statements together and many newspapers concluded that due to excess of births over deaths Indians had increased by 9,381 in the single year, which is not accurate.

Such an increase, if real, would have been sensational. It would have meant a 2.7 yearly increase. The actual increase (distinguished from the bulging of statistics through the recording of Indians not previously recorded) is somewhat less than half of 2.7 per cent.

Previous releases had analyzed the facts. The erroneous conclusion was reached in good faith by newswriters, but the Office of Indian Affairs wishes the public to have the facts accurately.

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## INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

Secretary of the Interior Harold L. Ickes has decided to carry to the Supreme Court his fight to prevent Minnesota and other states from constructing highways across Indian reservations without the consent of the Interior Department. Minneapolis, Minnesota. The Star Journal. 11/23/39.

Indians of the Six Nations have decided that the red man must take a hand in the education of his child in the public school. In the 14th Annual Conference, addressed by state and federal officials and the leaders of their race, the Six Nations Association adopted resolutions calling for a joint white and Indian commission on school problems as they affect the Indians and for Indian school boards on their reservations. Rochester, New York. The Democrat & Chronicle. 12/2/39.

In order that Indian enrollees will be prepared for fire emergencies that may arise at any time, a fire training course has recently been conducted at the Indian CCC camp at Pyramid Lake, Nevada. Seventy-five members of the camp were in attendance. Methods of combating fires and the use of safety precautions in fire fighting were stressed. Carson City, Nevada. The Daily Appeal. 11/17/39.

In an address, which was the highlight of Illinois Day exercises, sponsored by the Illinois State Historical Society in commemoration of the admission of Illinois into the Union, Mr. Grant Foreman, noted author, gave a graphic account of circumstances surrounding the signing of treaties in Illinois between white men and Indian tribes. Springfield, Illinois. The Register. 12/5/39.

The Director of Education for the Navajo Reservation has announced that members of the Navajo Tribal Council, their wives and young children will attend school December 13 to 23 to learn more about the schools their children attend and to take courses in home-making, care of animals and how to work with tools. A marked increase in the desire of Navajo parents for the education of their children is being noticed. Phoenix, Arizona. The Republic 11/28/39.

Allan Houser, 24-year-old Indian artist, now painting his murals in the new Interior Building, has been requested by Governor Robert T. Jones of Arizona, to paint a portrait of his famous Apache ancestor, Geronimo. This painting will hang in Arizona's Capitol.



Mr. Houser has accepted the offer. Washington, D. C. The Evening Star. 11/26/39.

Arrangements have been completed by officials of the Indian Service for transportation, lunches, board and room for Indian children of Trinity County, California, who attend high school at Weaverville. Because Weaverville has the only high school in the County, it is necessary for many Indian youths to travel great distances in order to attend. Eureka, California. The Times. 11/10/39.

Upon visiting a Pueblo Indian village recently, Indian Commissioner John Collier learned of the willingness of the Indians to defend their country in the event of a war crisis. Though exempt from service in 1917, 12,000 Indians enlisted and many won decorations for bravery under fire. New York, New York. The Mirror (Washington Merry-Go-Round). 11/27/39. By D.C.B.

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#### YOUTHFUL DESCENDANT OF GERONIMO FINDS PAINTINGS

##### IN STORIES OF HIS PEOPLE

Allan Houser, the great-grandson of Geronimo, scoffs at all the lies of the past and present about his people and his famed ancestor. The youthful 24-year-old artist is one of four Indians now engaged in decorating the recreation room of the new Interior Building in Washington, D. C.

Allan knows many stories of his people that have never been told. He learns the stories by listening to his father, an Apache, who lives on a 160-acre farm in Oklahoma. He talks with the older Apaches around Apache, Oklahoma; he visits his relatives among the Mescalero Apaches in New Mexico and among the San Carlos and White Mountain Apaches in Arizona.

For Allan is proud of his tribal heritage. And, lately, in these stories of his people, he has been finding subjects to paint.

"You take 'Singing Love Songs'," Allan said, "that's never been painted before. I doubt if anyone else ever thought of that."

He was referring to the humorous mural he is now painting on the north wall. It represents two Apache men on horseback singing to two women approaching on horses. One woman is motioning to the other woman who has a child with her, to stay back.

"The Apaches used to sing on horseback, but not much today," said Allan, who himself knows many of the love songs in Apache dialects.

Allan was recently requested by the Governor of Arizona to do a portrait of Geronimo in the State Capitol. Asked if he would paint Geronimo, Allan said he had signified his willingness. He has done sketches of Geronimo from pictures his father has and from others he has seen in books.

"But I've heard people say they saw Geronimo with scalps on his belt," Allan added. "That's wrong - the Apaches never scalped, although some of the Eastern tribes did." Allan hopes that some day he can write a book on Geronimo, illustrating it with his own sketches.

#### Paintings Exhibited Throughout The Country

Although Allan started painting only four years ago, his work has rapidly received attention. A New York art dealer has submitted his paintings at various exhibits throughout the country. His water colors and those of Pop Chalee, Pueblo woman artist, were the only Indian works exhibited at the summer show of the well-known O'Hara Gallery, Goose Rocks, Maine. Houser has also had several one-man shows at the State Museum, Santa Fe, and in the Southwest Museum, Los Angeles, California.

As a result of various exhibits, Houser says he has received fan mail from all over the country and even from Geneva, Switzerland. He was recently asked by some visiting professors from South China to consider demonstrating his work among Chinese art students.

His water color, "Leaving for War", was included in the Oklahoma State Exhibit at the New York World's Fair, and was sold soon after the exhibit opened. About ten of his paintings were among the Indian Exhibit at the San Francisco World's Fair. Along with other Indian artists, Houser contributed sketches to illustrate the recent book, "I Am A Pueblo Girl", by E-Yeh-Shure, Pueblo poet.

#### Future Career Determined By Illness

Allan, who has the sturdy frame of an athlete, used to work on his father's farm as a boy. Later he went to school at

intervals, assisting with the farming, and considered the possibility of professional athletics as a career.

When in high school, however, he was sick for three months, and it was at that time, Allan says, that he really became interested in drawing. Some friends told him to go to the Indian Service School in Santa Fe. At Santa Fe he received a trophy for his outstanding work in art in 1936, the year before he was graduated. The school sponsored his first one-man show, Allan said, at which he sold all eighteen of the paintings included in the exhibit.

### Opened Studio In Santa Fe

That show resolved all doubts about his future career. With a Navajo artist, Gerald Nailor, who is also painting murals in the Interior Building, Allan opened a studio in Santa Fe in the fall of 1937. Nailor and Houser were so successful that each now has his own studio in Santa Fe.

In the Apache murals he is now painting and in his remarks about his work, Houser reveals some of the same leadership and determination of Geronimo. The Geronimo campaign of 1885-86, in which five thousand U. S. Army troops, five hundred Indian auxiliaries and an unknown number of civilians finally forced Geronimo's small band of 35 men, 8 boys and 101 women and children to surrender is a matter of history.

In speaking of his work, Allan said:

"I don't want to paint the same things over and over again ... I look for new things in all the stories I hear ... and I'm not afraid of work ... I try to get the right expression, no matter how long it takes ...

By E.B.W.

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### INTER-AMERICAN CONFERENCE ON INDIAN LIFE TO BE HELD IN MEXICO

Informal word has just now reached us, that the Inter-American Conference on Indian Life will be held at Patzcuaro, Michoacan, Mexico, commencing April 11, next. Bolivia has surrendered to Mexico the role of host to the congress. A very active interest is being taken by President Cardenas. Fundamental work in preparation for the congress has been going forward for more than a year. This gathering of the nations upon the subject of the Indian well may prove to be the start of a new phase of Western Hemisphere history.



## *Do You Know:*

That conservation of human and material resources is nowhere better exemplified than among the Indians of the United States and Alaska? Until a few years ago, a neglected race, the Indian is rapidly being rehabilitated to the end that he will be both economically self-sustaining and culturally significant in the future.

That Indians, the original conservationists of the new world, are now being assisted and encouraged in 27 states and Alaska to make two blades of grass grow where one grew before?

That Indian lands, reduced from more than 139,000,000 in 1887 to 52,000,000 acres of the very poorest soil in 1933, are being restored? Three million acres have already been acquired for Indians and more acquisitions are in progress.

That more than 1,000 years ago Indians constructed irrigation canals in the arid Southwest and that these canals have been incorporated into modern irrigation projects for both white and Indian lands today, thus multiplying the productivity of land?

That Indians are today being provided through the co-operative efforts of governmental agencies a means to conserve their land, timber, minerals, and other resources? Sixteen million acres of forest and woodland are being preserved for posterity, while also yielding important current revenues.

That Indian enrollees in the Civilian Conservation Corps are providing vital services in rehabilitating Indian land and resources as well as conserving these gains for the future? In fire fighting alone these Indians have saved millions of feet of timber.

That Indians now with the aid of a federal revolving credit fund have an opportunity to secure their future economic livelihood by establishing their own business enterprises, as self-sustaining projects?

That experiments are being conducted in a Navajo sheep laboratory which may well revolutionize the wool industry of the West?

That Indian talents in arts and crafts are being conserved?

That the production of Indian rugs, blankets, jewelry, baskets, pottery and other native craft yielded an income of almost a million dollars to Indians in the year 1938?

That the Indian Service, in cooperation with other Federal agencies, is assisting the Indians in evolving long-range plans for economic and social rehabilitation as a means of saving the soil?

That through Eskimo care the small herd of reindeer imported to Alaska in the nineteenth century has grown to over half a million head?

That the Indian Service is now preparing to purchase all non-native-owned reindeer so that effective measures of range control may be carried out?

That Indian education is being reoriented to the needs of soil conservation and conservation land use?

That fundamental conservation principles are being introduced into Indian government schools, from simple exercises in the three R's for beginners to practical enterprises for high school students, designed to transform eroded areas on reservation lands into productive units and give the student a share in any income derived from such production?

That along with the conservation of natural resources has developed the concept of preserving human values among Indians today?

That 65,000 Indian children are being given the opportunity of vocational or professional training to equip them for jobs on their reservations or in the world at large?

That the new treatment developed by the Indian Service's medical division for curing trachoma, dreaded eye disease, is receiving attention in foreign countries? Among those interested is a Siamese physician, Dr. R. Siri, now here on a Rockefeller grant, who is studying the treatment administered on Indian reservations in the West.

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Indian Ned of Clear Creek

## INDIAN, AGED 111 YEARS,

### TELLS HIS EXPERIENCES

By O. M. Boggess, Superintendent,

Hoop Valley Agency, California

Indian Ned of Clear Creek in Siskiyou County, is believed to be the oldest living resident in Northwest California. The census records show that he was born in 1828 and hence that he is 111 years of age. His physical appearance indicates him to be a person fully that old. He is a fullblood Karok Indian.

### First Encounter With White Persons

Recently, in discussing his life history, he told me that the first white persons he had ever seen came to the Upper Klamath about the year 1843. He was then a boy 15 years of age and was out hunting for squirrels with his bow and arrow. He said that he had never heard of white persons before and that he thought they were some form of strange wild animal.

The white party in question is believed to be one rescued from a shipwreck near Trinidad, California, en route to the Oregon country. They had a number of pack animals with them and made their way up the river by using Indian and deer trails. Destitute of food, they were supplied by the Indians with acorns and other Indian foods. The chief foods at that time were salmon, venison, acorns, pine nuts, wild oats, and wild potatoes.

Some eight years later, gold having been discovered in California, miners came to his locality. He does not have kind recollections of the miners because they ran the Indians away from their river camps. They seized the Indian women and had little respect for the lives of the men who interfered with their wishes.

### Follows Ancient Rituals

Ned has been married three times and had six children, but none of them survived. His last wife has been dead 20 years.



He is still a follower of his ancient Indian religion, centering around the otter skin and boat dances.

When asked to tell the most exciting experience of his early life, he said that he most distinctly recalls entering a bear den alone and bringing out a half-grown bear.

(Note: If anyone knows of an Indian older than Ned, "Indians At Work" would like to know about it.)

## REORGANIZATION NEWS

### Constitutions and By-Laws:

		<u>Yes</u>	<u>No</u>
November 15, 1939 .....	Angoon Community Association		
	of Alaska .....	73	3
November 23, 1939 .....	Nome Eskimo Community (Alaska) ..	75	1

### Charters:

		<u>Yes</u>	<u>No</u>
November 15, 1939 .....	Angoon Community Association		
	of Alaska .....	72	3
November 23, 1939 .....	Nome Eskimo Community (Alaska) ..	75	1





Ned Plummer,  
Navajo Stockman

## PROGRESSIVE NAVAJO SHOWS RESULT OF GOOD RANGE MANAGEMENT

Neither the drought of the past few months nor the relatively unsound stock operations of some Navajos have deterred Ned Plummer, progressive Navajo stockman of Coyote Canyon, from consistently marketing splendid lambs.

### Lambs Average 65 Pounds

During the past three years this Tohatchi District sheep man has raised lambs which have averaged 65 pounds at the Gallup, New Mexico, scales. His lambs have outweighed the average Navajo lamb by 13 pounds. His sale at Gallup early this month constituted the best individual bunch of lambs to be weighed in at that time. Plummer marketed 170 lambs which averaged 65 pounds after shrinkage during shipment from his range. Plummer, like the progressive white stockman, uses a truck to haul his stock to the market.

"Plummer should receive proper recognition from the Indian Service and others interested in seeing the Navajos improve their stock," said Grover King, veteran sheep man for Navajo Service. "I believe he is one of the best Navajo sheep man on the Reservation."

### Makes Record Despite Drought

King explained that Plummer's fine lamb crop is the result of proper range management practices and that he has initiated the better methods without government coaching, herding his sheep on the open range and not in a government demonstration area. It was pointed out that the record is the more remarkable because of the prolonged drought of the past few months.

The unusual lambs were born in May and marketed in November. They are uniform, ideal feeder types. "When a Navajo puts 65 pound lambs on the scales, it is something to be proud of," Mr. King said. The sheep man predicts that within ten years, 90 per cent of the Navajo crop will average 60 pounds, and be free from hairy lambs and practically free from blacks. They should bring top price as feeders.

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INDIANS ACQUIRE BENEFITS OF MANY SKILLS  
THROUGH COOPERATION OF OUTSIDE AGENCIES

Within the past few years there has developed a plan of cooperative attack, which has greatly broadened the facilities at the disposal of the Indian Service, and is having far-reaching effects in Indian administration and seems likely to influence many theories and practices of government operation.

This change was from the old Indian Office practice of keeping to itself all of the functions, powers and services in any way connected with Indian matters.

By breaking the stranglehold of tradition, the Indian Service, on behalf of its Indian wards, has obtained such a vast range of skills, services and intimate knowledge as could not in years have been acquired by any one bureau of the government acting alone. These cooperative liaisons are being developed not only with Federal agencies, but with numerous state and local groups in many parts of the country.

#### Services Contributed

The great human drama that is being written in Indian country and in Indian life by these many agencies is but meagerly told in the following paragraphs. We set forth here little more than a mere enumeration and an outline of facilities and services.

The Farm Security Administration has granted a number of loans to Indians, has aided in drought relief, and allocated a substantial sum to the Indian Service for general rehabilitation work.

The Soil Conservation Service has proved of tremendous aid to the conservation program of the Indian Service. The TC-BIA (Technical Cooperation Bureau of Indian Affairs) unit has continued to conduct human dependency survey studies of range management, soil classification, and other conservation surveys. Conservation agreements have been entered into covering long-range programs. Through this agency the Indian is learning much of what he needs to know if he is to use his land wisely and to save it for his heirs.

The work of the Civilian Conservation Corps constitutes one of the really important contributions to Indians made by other governmental agencies.

The National Youth Administration has approved participation of Indian youth in its student aid program. Six dollars a month



may be allowed students attending Indian schools, whether public or Federal, to assist in providing clothing, school supplies, and lunches.

Progress in the field of Social Security for Indians has been steady and gratifying. Beneficiaries nearly doubled during the past year - an increase from 6,451 Indian recipients in October 1937, to 11,162 in November 1938, with a continuing increase since that time. It is estimated that more than two-thirds of the Indians eligible for such assistance are now receiving it.

Legislation sponsored by some of the Western states was introduced into Congress, but was not enacted. This legislation would either have placed upon the Federal Government the total cost of assistance to certain Indians or would have permitted states to exclude Indians from their public assistance programs. This Office reported unfavorably on this legislation believing that the interests of Indians are best served and their rights best protected when they participate without discrimination or special favor in nationwide programs such as that for social security and when state and Federal governments share equally the responsibility for their welfare.

In the field of Child Welfare we have continued to provide for certain Indian children through contract with the Michigan Children's Aid Society and the Wisconsin State Board of Control. In California, especially in the Sacramento Agency, foster home care for dependent children is obtained through contracts with the various counties which share the cost in some instances and provide the needed services. In North Dakota a contract has been in effect for two years whereby the state and the Indian Office share the cost of child welfare workers on the Fort Totten and Turtle Mountain Reservations. These two workers are on the State Board of Public Welfare staff and work at the Indian reservations on behalf of Indian children under the direction of the State Supervisor of Child Welfare.

Under the Johnson-O'Malley Act the Secretary of the Interior again this year negotiated contracts with the States of California, Washington and Minnesota for the education of Indian children. A limited contract was entered into for the first time this year with the State of Arizona for the education of Indian children in public schools.

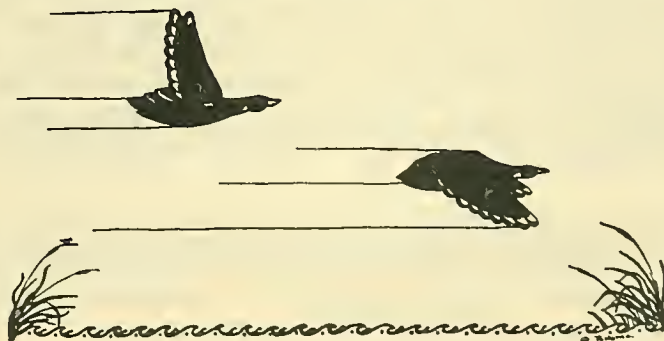
The Works Progress Administration project, having for its object the repair, preservation, recording, indexing and filing of many thousands of maps in the files of the Indian Bureau, has been continued during the year and has been completed, except as to the final preparation of the indexes. These valuable maps have been re-

paired and are now placed in the custody of the National Archives. A similar project for deeds and documents in the Records Section of the Land Division has been practically completed and the indexes are now in use.

Another sort of cooperative enterprise which is beating new paths and making possible new accomplishments is the Interdepartmental Rio Grande Board, whose active membership now consists of the Bureau of Agricultural Economics, Forest Service, Soil Conservation Service, Indian Service, Grazing Service and Reclamation Service. Consulting members are the National Resources Planning Board, the Reconstruction Finance Corporation, and the General Land Office. Through the consultations of these agencies and through the researches and contacts by its whole-time officers, the Board is influencing the horizon and the particular methodologies of each of its component groups, within the historically richest watershed of the United States.

Ethnically, the Rio Grande watershed has no parallel anywhere, being inhabited by pure-blood Indian tribes, an ancient Spanish-American population with much Indian blood, and a more recent population migrated from other parts of the United States. The resources of the watershed, acutely diminished through prolonged overuse, do not suffice for adequate support of the population dependent upon them for immediate subsistence. Yet into this watershed's economy, commercial exploitation has been thrust; and not alone today, but through more than a generation past. Wreckage of the uplands has brought dangerous wreckage of the irrigated lands along the river and has complicated the water supply problem all the way from the Colorado line to the Gulf of Mexico.

The central task of the Interdepartmental Rio Grande Board is to discover, and through indirection to put into effect, measures giving a permanent future to the native rural populations of the watershed, while correcting, before it is quite too late, the devastating misuse of the lands in the area.



## *from the Mail Bag*

From a wide variety of sources, the letters received in the daily mail cover an unusual range of subjects. Keep the Mail Bag in mind and send interesting letters to "Indians At Work."

### IF I MARRIED AN INDIAN

Dear Sir:

When writing to a friend asking for particulars of the ----- Indians I was informed to make known my desires to the Department of Indian Affairs. There happens to be in ----- an Indian gentleman who desires marriage with me on my arrival in the United States, which I plan to be next year 1940. There are certain questions I feel I should ask a person in a position such as your special department so for this reason I trust you will not overlook my letter, but answer it whenever possible.

These are the things I desire information about: (1) General class of Indians; (2) General mode and standard of living; (3) Any special rules or regulations which would effect me or my Indian husband in any way; and (4) I would be grateful indeed if you could help me in any of these ways or others that I may yet know nothing about ...

With very many grateful thanks, I remain

Sincerely yours,

October 26, 1939

My dear Miss -----:

The ----- Indians of ----- have to a large extent become civilized and live like other American people. There are, however, quite a large number who still live under comparatively primitive circumstances and under such conditions it might be difficult for a young woman who has been living under other conditions to adapt herself and be satisfied and happy. One thing concerning which it is believed the Office should inform you is that Indians living on their reservation are not subject to the laws of the state and, therefore, a person marrying such an Indian and living on the reservation would not have the full protection of the state laws; also, Indians living on their Indian reservation may become married or become divorced by what is known as Indian custom. Practically, Indian custom marriage is the living together as husband and wife without the necessity of any ceremony, and by Indian custom divorce, Indians may dissolve the marriage relation without any court action. In fact either partner may leave the other with the intention of divorce and consummate a divorce against the wishes and without the consent of the other party and without any offense having been committed by such other party.

As you did not give the name of the Indian with whom you are contemplating marriage, the Office is unable to make an investigation of his circumstances, habitual mode of living, etc., to assist you in solving your problem. If you desire an investigation of that nature, it is preferred that you have that done through the friend you mention rather than through this Office...



This letter is not intended to discourage you from marrying an American Indian as there are many Indians who marry and live in accordance with the custom of civilization, but as some complaints reach this Office from time to time in regard to a very small number of Indian men and as you are now a resident of a far-away country, it was thought best to give you the above information to place you on your guard, so that you could make such investigation as you deemed appropriate before taking the important step of marriage...

Sincerely yours,

John Collier, Commissioner.

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ADVISING THE LAWYER ABOUT DIVORCE

September 2, 1939.

Gentlemen:

....I have been informed that there has recently been passed an Act of Congress or ruling governing matter where a white woman has married an Indian man. If you have anything governing that matter, will you kindly send same to me.

Please let me know if a white woman married to an Indian man has a right to file suit for divorce in our State Courts.

Appreciating your kindness, Very truly yours,

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September 26, 1939.

Dear -----:

....We do not know of any recent Congressional legislation dealing with the subject. With reference to rights acquired by whites marrying Indians, your attention is invited to the general legislation in Sections 181 to 184, inclusive, of Title 25, United States Code.

The question of whether a white woman married to an Indian man would have the right to file suit for divorce in the State courts and what effect such action would have would depend somewhat upon the circumstances of the case ...In a general way, we see no reason why such white woman would not have the right to file suit for divorce in the State courts. As far as the bare granting of a divorce is concerned, no reason is seen why a divorce granted her by the State court would not be a valid divorce which would place the woman in position to marry again if she so desired; but the State court would not have the right to dispose of trust property belonging to the couple without the consent of the Secretary of the Interior. In such a case where a State court takes jurisdiction of a divorce case upon application of one or both of the parties and if there is trust property, it would be well for the State court to consider the questions of property settlement and make a decree to the effect that as far as trust property is concerned it shall be subject to the approval of the Secretary of the Interior. Then, upon presentation to this Office of the whole circumstances of the case with a copy of the decree of the court, the question of approval of the disposition of trust property would receive careful consideration.

If the parties were living upon an Indian reservation questions might arise as to the matter of the awarding of custody of any children of the marriage.

Sincerely yours,

Fred H. Daiker,  
Assistant to the Commissioner.

# BOOKS AND MAGAZINES.

The following are listed for the information of our readers and, unless favorably reviewed, should not be considered as having been endorsed by the Office of Indian Affairs.

## NEW BOOKS

CONQUEST OF THE SOUTHERN PLAINS, Brill, C. J.

- Golden Saga Publishers, Oklahoma City, Oklahoma. \$2.50

TRIBAL INDIAN LANGUAGES, Simmons, V. L. R.

- The Compiler, 531 Cedar St. N.E., Grand Rapids, Mich. 50¢.

I LIVED WITH THE ESKIMOS, Montague, S. R.

- McBride, \$2.00; McLeod, \$2.25.

## IN RECENT MAGAZINES

NORTH AMERICAN INDIAN ART, Vaillant, George C.

- Magazine of Art, November 1939.

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## FIRST COMPLETE PUBLICATION ON AMERICAN INDIAN ARTS AND CRAFTS

By Kenneth M. Chapman, Laboratory of Anthropology, Santa Fe, N. M.

INDIAN ARTS IN NORTH AMERICA.

By George C. Vaillant.

Published by Harper & Brothers. \$5.00.

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Meeting the ever-increasing demand for a popular and authentic work on the arts of the American Indian, George C. Vaillant presents an attractive volume of 96 full-page plates, selected mainly from photographs of tribal arts by Konrad Cramer, and illustrating objects of pre-Columbian and recent origin, from every corner of the North American field.

Only in recent years have the arts of our native Americans been accorded recognition for their unique value in aesthetics. Until the pioneer display of the Exposition of Indian Tribal Arts in New York, as absurdly recent as 1931, one had to look for such objects exhibited as a part of ethnologic materials in museums of natural history. Not until then did art museums venture to offer, sparingly, notable examples of indigenous arts of the Latin Americas, thus preparing our country at large for so startling an innovation as the inclusion of sculptures, ceramics, jewelry, and other

native crafts of the American Indian for serious consideration among the arts of old-world races.

### Nine Culture Areas Discussed

Contemplation of the various sources and styles of art portrayed in his plates has led the author to prepare a concise and stimulating foreword in which he discusses, under separate heads, the nature, the background, and the origin of the various regional types in their development before and after white contacts. His well-considered treatise invites further study of such contrasting arts as the ancient shell carving of the Southeast, the wooden masks of British Columbia, and the ceramics, textiles, and silver of the Southwest. Toward this end, he has appended an excellent bibliography for each of the nine distinct culture areas. Preceding the plates, a pictorial map with an accompanying correlation of regional culture trends serves to orient the reader in his study of tribal contributions to the corpus of American Indian art.

Vaillant's appraisal of the essential qualities of each art shows a thoughtful approach coupled with the keenest appreciation of the freedom attained by the individual artist, and manifest against the inevitable background of tribal tradition. He accords full recognition to achievements in pure design, preeminent in the arts of our first Americans, and permeating even sculpture and ceramics, where he finds it has "a warmth, a personal quality" almost lost in contemporary European production.

Of the pictorial arts the author says: "The spectacular liberation of the Plains Indian with the resultant opportunities for dramatic prowess demanded a pictorial record, and a lively, even if crude, style of drawing developed, with a curious blending of naturalistic observations with conventional standards of reproduction." And in contrast, he adds, "We have seen how the modern Pueblo could shake off the conventions of ritual drawing to evolve under white stimulus a fresh and free art, tethered lightly to the past."

### Plates Illuminate Text

Illuminating such pertinent observations, the plates give full realization of the long-overlooked values inherent in such a varied art. Here at last is a work comparable with those by European scholars on the primitive arts of many races, which serve so well to promote appreciation of such refreshing source material. The appearance of further works of this nature on the Indian arts of each region will be awaited by many, who, with the author, see possibilities of their influence on our gradually evolving, truly national art.





AN OUTSIDER TAKES A LOOK AT  
THE NAVAJO MEDICAL SERVICE

INDIAN HOSPITAL, By Editha L. Watson. Published in Hygeia, December 1939.

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"You come up to the Navajo Hospital without expecting it. Fort Defiance, Arizona, where it is located, is built in a depression, and while it may be seen from afar, it disappears as you near it and comes to view again only when you are almost to it. Then, driving along the tree-shaded main street, you

cannot miss the beautiful new hospital building. It seems so unusual on an Indian reservation, miles away from anywhere. Rather, you would expect to find it the pride of a city of considerable size.

"What a marvel this Indian hospital is! Three stories high, with walls of native red sandstone, containing 140 beds, in wards and private rooms. Contagious diseases have a section to themselves. Everything is beautifully, immaculately clean ....

"When hospital facilities were first offered to the Navajos they were in connection with schools scattered over the reservation. The medicine men immediately scented competition and began a campaign of chants and ceremonies against doctors and nurses. But the women timidly, yet determinedly, took their sick children to the doctors and rejoiced as skilled treatment brought them back to health.

"There are now ten of these smaller hospitals and three sanatoriums on the reservation. And that the Navajos as a people are convinced of the wisdom of at least some of the white men's ways was proved last year at the dedication of the new base hospital. There I saw a medicine man begging some pills from a doctor for his wife's headache!

Overcome Fear Of Dead

"There is another reason for the Navajo's slow acceptance of the hospital idea. When a person is extremely ill, the non-

Christian Navajo tries to get the invalid outdoors before death; if he fails he abandons the hogan as a place henceforth inhabited by 'tsindi', (devils). Nothing will tempt him, in most cases to return to this place. The fear and reverence of this race for the dead is so great that they often refuse to enter cliff-dwellings abandoned many centuries ago and are induced only with difficulty to do any archaeologic excavating. With this morbid aversion ingrained through countless generations, it is no wonder that the idea of hospitals (where men die and yet people go about their business as usual) is repugnant to many of them and had to be educated out of them over a long period of time. So success speaks for itself, when of a personnel of 34, the orderlies, the elevator operator and several of the nurses are Navajo ...

#### Scientific Replaces Primitive Methods

"The hospital contains clinical, orthopedic, obstetric, pathologic, medical and surgical facilities. It includes all of the modern scientific devices for overcoming disease. Those patients requiring care that can be given only with this special e-



Field Nurse Explains X-Ray

quipment are sent here from all over the reservation; while the smaller local hospitals continue to treat minor cases...

### Hospitals Win Confidence Of Navajos

"How do the men react to this imposing temple of cleanliness and health?' I inquired. 'I suppose they come in, acting either sullen or frightened.'

"Neither one,' replied the doctor, 'in spite of the fact that the medicine men have continued to work against hospitals up to the very beginning of this one. The men have no dread of us or our treatments; they actually enjoy their stay here...'

"Still I was not wholly convinced that the Indians were accepting the hospital as a part of their modern way of living. It seemed to me that an Indian would submit to treatment only in case of direst necessity and then not of his own volition. But I learned that as long ago as three years before the new base hospital was built, the Navajo had undergone 2,174 operations at the smaller and far less fully equipped hospitals on the reservation. Of these, seventy were major operations and included appendectomies and removal of gallbladders and thyroid glands. Thus the difficult work of interesting and encouraging the people was already a thing of the past. They were used to hospitals."

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### WASHINGTON OFFICE VISITORS

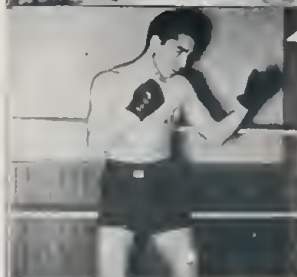
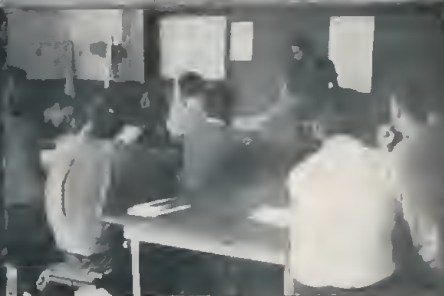
Two members of the Osage Tribal Council, R. L. Donelson and Louis J. Denoya, and their tribal attorney, G. B. Fulton arrived in Washington to testify at the Budget Hearings, advocating that certain administrative costs be transferred from tribal to gratuity funds.

Other visitors included Superintendent Forrest R. Stone of the Wind River Agency in Wyoming; Field Representative Chester E. Faris; and Clyde Flinn, Land Agent. They came to discuss the Wind River program in connection with the use of individual shares and tribal funds awarded the Shoshone Indians in their suit against the Government.









# CCC-ID ACTIVITIES

## YAKIMA INDIAN RESERVATION WASHINGTON

First Row, left to right: A CCC-ID Crew Returns to Camp. - An Artificial Respiration Class. - Loading Logs for a Construction Job. - Truck Trail Maintenance.  
Second Row, left to right: Vessey Springs CCC-ID Camp. - Practice Instruction by Trainees in Classroom. - A Class of Enrollees is Instructed in Use of Fire Flow and Tractor. - Noon Lunch is Served at Jungle Spring During Fire School.  
Third Row, left to right: Homer Settler, Indian Enrollee, Training for Boxing Match. - Operation of Heavy Equipment. - Training in Application of Splints and Bandages. - Over 800,000 Douglas Fir Seedlings Have Been Produced at Signal Peak Nursery. - Reshingling Old Historic Building at Ft. Simcoe.  
Fourth Row, left and right: Kitchen Crew at Ft. Simcoe. - Mt. Adams from Two Camps Meadow.





# *INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.*

## Soil Conservation Taught

Oklahoma farm lands must be carefully handled to avoid soil erosion. Many of the farms require terracing to conserve the rain water and the construction of baffles to divert this water, and the "foreign water" which overflows from adjacent areas, by means of vegetated ditches.

Indian enrollees are engaged in this construction. But in order to be able to use the lands properly after the structures are completed, the Indians must learn how to farm on the contour. Indian enrollees are being taught the principles of contours by members of the production staff in the surveying classes of the CCC-ID.

Workers are first taught how to adjust and read the instruments, how to run levels and record their observations. Then, through the actual experience of building the contour terraces, ridges and furrows, they are enabled to transfer this knowledge to the handling of their own properties.



## Kinishba Ruins

Under the efficient direction of Dr. Byron C. Cummings, former Dean of the Department of Archeology at the University of Arizona, the Kinishba Ruins near Fort Apache, Arizona, are nearing the end of the proposed restoration. This prehistoric Indian village belongs to the Pueblo type, and was probably constructed between 800 A.D. and 1200 A.D. The three principle units of the village probably contained between 800 to 900 rooms, according to Dr. Cummings' estimate.

The plans of restoration have been to rebuild quite completely about one-third of the ruins, to excavate, but not rebuild, another one-third, and to leave the balance for work during the years to come.

During the three years' reconstruction and excavation, there have been employed between 15 to 25 CCC-ID workers who worked on this project, along with a number of archeological students.

The first third is practically complete, with quite a number of second-story rooms finished. One or two of the third-story rooms are also finished.

Digging is still going on in the second section and many interesting things are being found every day. Tools for wood working and dressing and polishing leather have been found, together with many household utensils and a few ornaments, some of which have been of inlaid turquoise.

In a number of the rooms skeletons, usually of children, have been found buried in the floor. It is interesting to think of the modern Apaches helping to restore the ruins left by prehistoric dwellers on the reservation and taking part in the discovery of the life of these ancient people. Some of these remains are to be left in place so that

visitors to the ruins may be able to study the conditions exactly as they were found and so to get a mental picture of the way these early Americans lived.

A fine stone museum is being constructed close to the site of the ruins, in which most of the objects found will be on exhibition.

This is another one of the fine CCC-ID projects, by means of which we are able to appreciate some of the contributions which prehistoric peoples have given to present-day life to make it more comfortable.

#### Indians Learn To Do By Doing

One of the provisions of the CCC with relation to Indian workers is that they are permitted to work part-time in CCC and part-time to improve their own homes, gardens, and other sources of livelihood. In the consideration of the program of Enrollee Training for Indians at the Potawatomi Agency in Kansas, the supervisory personnel endeavored to choose subjects for study which are as practical as possible. Things are being taught which the Indians need to know in order to get along on their farms.

One of the ideas supplied by Mr. Tom White, who was formerly an Indian worker in Oklahoma, and is now CCC-ID Camp Assistant at Potawatomi



Agency, is illustrated in the following story:

Some of the Indian workers wished to establish their own poultry business, and needed to know how to construct a modern chicken house. Joe Nioce, an Indian, had saved enough money from his CCC-ID earnings to supply all the materials needed for the construction of a poultry plant at his home. After the workers had studied the methods of construction, they made their study practical by going over to Nioce's home during their spare time and building a modern poultry house.

Already plans are being thought through for further use of opportunities to improve not only the knowledge of the Indian workers, but to add to the structural and plant equipment of these Indians through their own cooperative labor during leisure time.

### Blister Rust Control On The Menominee Reservation

The white pine blister rust control program, under the direction of the CCC-ID personnel, was the major project on the Menominee Indian Reservation in Wisconsin, for the 1939 season. Spread over 200,000 acres, the white pine represents about 18 per cent of the merchantable timber on the reservation. Of the total cut each year, about 12 per cent of the saw logs are white pine. It is estimated that this 12 per cent is approximately two-thirds of the annual increment of this species.

With a tract of white pine that is not only the largest in the state, but of the highest quality, with a tract of timber where millions of board feet and thousands of acres of reproduction are found, every effort to perpetuate and



Pine Stand On The Menominee Reservation In Wisconsin

rebuild this natural resource is necessary because of its bearing on the economic and social life of the reservation.

Eradication of the host plant of the disease to check blister rust has been carried on since 1921, covering all but 700 acres of all pine stands. These areas have been protected and are practically under control.

It is hoped that with the 1940 program the eradication of blister rust on the reservation will be completed.

The 1939 season has employed an average of 150 men every day from May 26 to September 15, 1939. 976,823 ribes bushes were pulled on 2,155 acres by crews to protect 1,184 acres of native white pine, at a total cost of \$11,900.48.

#### CCC-ID Develops Cooks, Too

Many hundreds of words have been written and reams of paper have been used to report the progress of practically all phases of the CCC-ID program in progress on the Navajo Reservation in Arizona, but to date not one word has been written of the diligence of those men who really are responsible for helping to make the program - the cooks.

The type of work being done by the CCC-ID on the Navajo Reservation calls for

constant, strenuous physical labor on the part of the majority of Indian workers. To be able to maintain the production rate, which has been outstanding on this reservation, it is imperative that each meal cooked be good, substantial and palatable food. Certainly it is well-known to all foremen that production rate is closely related to the ability of the cook.

The type of life led by the Navajo Indian causes practically every Navajo man to be a cook of sorts. Yet few of them have had experience in cooking for large groups, or using a field range. At home, they cook in adobe ovens, over the open fire, or with iron dutch ovens. There has been, therefore, much training necessary for some of the would-be cooks before they could be assigned to a job of cooking for large groups. Some of these men received their training under white cooks who were found necessary at first; others received their training under fellow Indian cooks.

Luke Tsipi, who received his initial training at old Chin Lee Base Camp, has progressed so far that he has adopted cooking as a profession and is now chef at the large Window Rock Employees' Club, where his unusual menus and well-prepared dishes are in constant favor.

By D.C.B.

Woodrow Crumbo, Potawatomi, who is one of the six Indian artists now at work decorating the walls of the two cafeterias in the Interior Building, drew the design on the back cover especially for this issue. Crumbo's ability to portray animals, which have played a significant role in Indian life, has already gained wide recognition.

Although only 26 years old, Crumbo is both an artist and a teacher. In the fall of 1938, he accepted the position of Director of the Art Department at Bacone Junior College for Indians, near Muskogee, Oklahoma.

He is glad to be teaching at Bacone, he says, because the work is in line with his chief desire in life. "We Indians there want to develop a cultural center for Indian arts and crafts," says Woodrow, "and most important of all, we want to make Indian art so dignified that it will take its place with any art.

Crumbo is not only skilled as a painter but he has developed himself in many other lines of Indian art expression. He has taught Indian crafts at boys' camps; he is one of the few to master the Indian cedarwood flute, and he has done Indian dances since childhood. He spent several years at the American Indian Institute in Wichita, Kansas, and at the University of Oklahoma, acquiring techniques and doing research in Indian history and art designs.



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Crumbo